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**Missouri, Ohio, and Other States.**

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## THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

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*pro tem.*

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

# THEOLOGICAL MONTHLY.

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VOL. VII.

APRIL, 1927.

No. 4.

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## Does Paul Call Jesus God?

We need not point out at length that among the pillars on which the Christian faith rests the doctrine of the deity of Christ is one of the most important, and that, if this pillar is removed, the whole structure must collapse. What Christ is and what He did, the glory of His person and the glory of His work, are inseparably bound together. We may think of what John says, John 20, 31: "But these [signs] are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." Evidently, according to the Scriptures, there is a close connection between the deity of Christ and the saving work of Christ. The Church has contended for the deity of her Lord from this very point of view. It was that great champion of orthodoxy, Athanasius, who, in the bitter controversy with the Arians, pointed out that, if we refuse to accept Christ as the true God, we lose the assurance and the comfort of the redemption. Half an hour's reading of Luther's writings will suffice to convince any one that the great Reformer recognized how intimately the two doctrines we are speaking of are united. He says, for instance (St. L. Ed., VII, 1557): "We must have a Savior who can rescue us from the power of the god and prince of this world, the devil, likewise from sin and death; that is, we need a Savior who is the true, eternal God, through whom all that believe on Him are justified and saved. For if He is nothing more nor any higher than Moses, Elijah, Isaiah, John the Baptist, etc., He is not our Redeemer. If He sheds His blood for us as the Son of God, to redeem and cleanse us from sin, and we believe this and poke it into the face of the devil (*dem Teufel vor die Nase halten*) whenever he terrifies and torments us on account of our sins, then the devil is soon defeated and has to retreat and to cease molesting us." The Church, then, is not battling for a mere abstract or speculative truth when it defends the doctrine of the deity of



Christ, but is here contending for the foundation of all its peace and hope.

The Arians and their associates, the Unitarians, who, alas! have numerous allies in the so-called evangelical churches, have in their attacks on the deity of Christ not merely relied on rationalistic arguments, but have attempted to show that the New Testament does not teach this conception of the person of Christ and that a careful exegesis does not justify the famous statement of the Nicene Creed that Jesus is "very God of very God." With respect to the epistles of Paul the assertion is made that, while they contain some passages exhibiting a "high Christology," they do not teach the divinity of Christ. With much confidence the statement is made that Paul does not call Jesus God. Is the latter assertion true or not? That is the question we wish to consider.

When this subject is mentioned, the Bible reader at once thinks of Rom. 9, 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever! Amen." According to the translation of the Authorized Version, which we have just quoted, there can be no doubt that Paul here designates Jesus as God, blessed forever; hence, that here the name of God is directly ascribed to our Lord Jesus Christ. The Unitarian critics cannot deny that these words are a part of the Epistle to the Romans. The MSS. here present a uniform text and one that has never been in doubt. From the textual point of view, then, these words are unassailable. To escape the overwhelming force of this testimony to the deity of Christ, it has been asserted that the Authorized Version has adopted a wrong punctuation in its rendering. The Greek text reads: *ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστός τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.* Those who oppose the view that Paul is here ascribing deity to Christ maintain that a period ought to be placed either after *σάρκα* (flesh) or after *πάντων* (all). The remaining words are then considered a doxology, exalting God, but not treating of Christ. Lachmann and Tischendorf, those giants in the field of textual criticism, and Meyer, often called the Prince of Exegetes, are among those who place a period after *σάρκα*. Of the men of our generation, Moffat is following in their wake. He translates: "And theirs, too (so far as natural descent goes), is the Christ. (Blessed forever more be the God, who is over all! Amen.)" Goodspeed is another modern scholar who favors this punctuation and interpretation. His version reads: "And from them physically Christ came — God who is over all be blessed forever! Amen."

Erasmus was willing to concede that *ὁ ὢν ἐπὶ πάντων* was spoken with respect to Christ. He placed the period after *πάντων* and made the doxology very brief, consisting of the few words: "God (be) blessed forever! Amen." In scrutinizing this view, we note that it certainly is not the one which presents itself most naturally when one reads Rom. 9, 1—5. The reader who peruses the section without critical bias of this or that sort will inevitably see in the closing words of v. 5 a characterization of Jesus. It is a good exegetical canon that the first meaning which a text suggests to the reader is usually the right one and should be retained, unless there are weighty considerations demanding that this meaning be discarded. Again, we note that the context demands that the words in question be applied to Christ. The apostle, in thinking with grief of the rejection of his nation, is recalling the eminent advantages and prerogatives which this people possessed. Vv. 3—5: His kinsmen bore the honored name Israel; God had adopted them as His children; they beheld in their midst the glory by means of which God manifested His presence; they possessed precious covenants which God had made with the patriarchs and with the whole nation; they had the true worship prescribed by God in His Law. And the climax of it all was that from this nation sprang the Christ, who is none other than the great God, blessed forever. It will be seen that if these last words are referred to Christ, they fit the context beautifully, serving to enhance the outward greatness which Israel could claim as its own. On the other hand, if they are merely regarded as a doxology, praising God in general, they appear with an abruptness which is difficult to understand. The sequence of thought decidedly militates against the assumption that a "Praise the Lord!" was strewn in here. An examination of the way in which Paul elsewhere introduces doxologies shows that he did not make use of them in a haphazard fashion, after the manner of certain revivalists, but that there was a special reason for their utterance whenever he voiced them. (Cf. Rom. 1, 25.) Closely connected with this consideration is the fact that the assertion "from whom Christ came after the flesh" calls for a further statement on the person of Christ. According to the flesh, that is, according to physical descent, our Lord sprang from Israel, but this very reference to natural, physical descent suggests that something else can and should be predicated of Him: that He was more than a human being. Evidently, if Paul had merely said that, "so far as natural descent goes," Christ came from Israel, and if he had



failed to add something as to the divine nature of Christ, his words would have struck his readers as strangely incomplete. We may assume that if Paul had not intended to refer to the divine nature of Christ, he would not have added the phrase "according to the flesh," but would have considered it sufficient to say that Christ came from Israel. Furthermore, commentators, among them Stoeckhardt, whose treatment of this passage is very exhaustive and excellent, point out that the position of the Greek words in the passage under consideration opposes the view that Paul here penned a mere doxology. If these words were to convey the meaning, God be blessed forever, the *εὐλογητός* (blessed), according to the *usus loquendi*, would have to stand at the beginning of the sentence. Cf. Eph. 1, 3. In addition, let it be noted, that the participle *ὁ ὢν* would be a disturbing element if the reference were not to *ὁ Χριστός* preceding it. In view of the above cogent arguments, it is not surprising to find that the majority of commentators look upon Rom. 9, 5 as ascribing the great name of God to our Lord and Savior.

The objections to the interpretation just given are not based on the text, but on the preconceived notion of certain exegetes as to what terminology Paul would employ in speaking of Christ. These men say that Paul does not call Christ God elsewhere and that hence it is not likely that he does it here. We immediately interpose a *non sequitur*. Even if we should grant, for the sake of argument, that Paul in other passages refrains from investing Jesus with the title God, that would not compel us to assume that he here too fails to apply this name to Christ. We should point to the clearness of the text and to the many passages in the writings of Paul where he, without using the name God with reference to Christ, accords Him divine honor and glory or attributes divine works to Him. Compare, for instance, Col. 1, 16. 17. But the whole argument of these critics is resting on a false premise, since there are other passages in the Pauline epistles in which Christ is termed God. We shall now proceed to consider them.

Tit. 2, 13 is one of these passages. It is true that the extreme critics will refuse to allow this text as evidence, because it is found in one of the pastoral epistles which by these critics are not considered as coming from the hand of Paul. But we need not be influenced by their impious radicalism. The pastoral epistles are well entrenched in the *corpus Paulinum* and will remain there. Tit. 2, 13 the apostle speaks of the "glorious appearing of the great God

and our Savior Jesus Christ." The respective Greek words are: *ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*. In reading the English rendering one might think that Paul differentiates between God and Christ, but the Greek makes it plain that one and the same person is here referred to by both terms. The point of the argument lies in this, that the article is used but once, the noun *σωτήρος* being *anarthrous* (without the article). Thus Jesus is here called the great God and our Savior. Dr. Robertson in *The Minister and His Greek New Testament* has an illuminating chapter with the caption: "The Greek Article and the Deity of Christ." p. 61ff. He dwells especially on Tit. 2, 13 and reiterates and defends the rule laid down by Sharp: "When the copulative *καί* connects two nouns of the same case (*viz.*, nouns — either substantive or adjective or participle — of personal description respecting office, dignity, affinity, or connection, and attributes, properties or qualities, good or ill), if the article *ὁ* or any of its cases precedes the first of the said nouns or participles and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: *i. e.*, it denotes a further description of the first named person." Robertson points out that just as, for instance, in 2 Pet. 2, 20 and 3, 2, as everybody admits, the words "the Lord and Savior Jesus Christ" describe one person, so here in Titus the expression, "the great God and our Savior Jesus Christ" is a double designation of our Lord, the article in both passages connecting the two epithets. *The Expositor's Greek New Testament*, while not inclined to accept the interpretation just presented, is fair enough to quote the grammatical rule appealed to above, namely, that there is "identity of reference of two substantives when under the vinculum of a common article." IV, p. 195. This work seeks to set aside our argument from grammar by observing that it is "too slender to bear much weight, especially when we take into consideration not only the general neglect of the article in these epistles, but the omission of it before *σωτήρ*. 1 Tim. 1, 1; 4, 10." This reasoning, however, is very faulty. Let us grant that *σωτήρ*, having acquired the nature of a proper noun, did not *per se* need the article to be definite. But let it be remembered too that *θεός* shares this nature with *σωτήρ*, being likewise a proper noun, at least when referring to the true God. Now, in Tit. 2, 13 both these nouns are united. It would have been correct Greek if the article before *μεγάλου θεοῦ* had been omitted; in that case the statement



would have been ambiguous, that is, it would have been impossible to determine from the words themselves whether two persons or merely one was spoken of. But since *θεοῦ* is given the article and *σωτήρος*, being a noun of the same kind, is not given it, the conclusion is inevitable that the article was here meant to bind together these two nouns so that there would be no hesitation in applying both titles to Christ. The grammar of Blass-De Brunner (§ 276) fully sanctions this view of the use of these two nouns in Titus 2, 13.

There are two more passages which call for consideration. The one, 1 Tim. 3, 16, has a text which is in dispute, and hence we had better not appeal to it in this connection. Concerning the other one, 2 Thess. 1, 12, there is no doubt as to the correct reading. The Authorized Version renders, "that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." We quote the last words in Greek: *κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ*. Jesus is here designated our God and Lord. The proper name Jesus Christ is accompanied by two nouns in apposition to it, God and Lord. Just as in Tit. 2, 13, the two nouns are connected by a common article. What was said above concerning that passage applies here. Probably somebody will be inclined to think that the insertion of *ἡμῶν* after *θεοῦ* serves to disconnect *θεοῦ* and *κυρίου*. But this is not at all the case. *Ἡμῶν* belongs to both nouns; according to Greek usage, a modifier belonging to two nouns, joined by *καί*, often attaches itself to the first one. Cf. 2 Pet. 1, 11. We may say then with confidence that here too the name God is applied to Christ. That He is called both God and Lord is not a tautology, but is due to this, that He is described from two different points of view. When He is called God, He is viewed as the Creator and Ruler of all beings, when He is termed our Lord, His relation to the Church is considered. Our question, does Paul call Jesus God, then receives a decided affirmative answer. While much more could be said on this subject, so much is clear from the texts examined, that the Unitarians and the Modernists cannot hide behind the cloak of St. Paul when they attempt to rob Jesus of His deity. This means, then, that our salvation, in being based on Christ, rests on a secure foundation. The blood shed for us was not that of a mere human being, but of the one God-man. Our Champion is divine. "Verily, such a high priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens."



## Vacation-Schools of Religion.

THEO. GRAEBNER, St. Louis, Mo.

### I. Introductory and Historical.

"The primary responsibility and obligation of the Church, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth."

The quotation is from *The New Program of Religious Education*, by George Herbert Betts, (University of Southern California), Abingdon Press, 1924. That the Protestant churches generally have failed to recognize this paramount responsibility is being more and more fully recognized. In his little book *The Week-day Church School* (Presbyterian Board of Publication 1921) Walter A. Squires called attention to the inadequacy of present-day agencies of religious education. Commenting on this book, the *Presbyterian* said October 20, 1921: "In no respect has the modern Church failed more signally than in the exercise of its teaching function. A generation is growing up that is all but totally ignorant of Christianity and its significance. Even those who have been reared under the influence of our Protestant churches are, as a class, ignorant of the most primary facts and truths of the Christian religion. This of itself would seem to indicate that our present educational agencies are woefully inadequate." As for the children in the Sunday-schools, "most do not receive over twenty-five hours of instruction throughout the year, and even that meager instruction lacks any continuity." Rev. Ford C. Ottman, Presbyterian Fundamentalist, New York, said five years ago: "There is much talk of Christian education, but little in the way of accomplishment. Where shall we find such instruction given? Not in the home, except in rare instances. Not in the Sabbath-school, again with exceptions, with its large percentage of hopelessly incompetent teachers. Not in the public schools, which will have none of it. The Roman Catholic Church has been clever enough to discern the need and make provision to meet it. The Protestant Church is vociferous in protest and almost barren in accomplishment. The problem of Christian education will remain an unsolved problem until the Christian Church makes provision for adequate Christian instruction." The *Churchman* (Episcopal), in 1921, printed an article by Rev. R. P. Kreitler voicing the same sentiment. Rev. Kreitler said: "Frankly, one hesitates to disagree with the broad statement made by our own Department of Religious Education in its pamphlet (No. 4,600) on the

general subject of this article; but it is wholly true to say: 'It is generally conceded that the Sunday-school of the past has been a failure.' Although it is quite possible to admit, the pamphlet goes on to say, that 'few will deny that the Sunday-school is totally unequal to the task of meeting the needs of the rising generation for religious training and instruction.'"

Two measures have during the past ten years been marked within the American churches in order to supplement the Sunday-school. They are designated generally as the Week-day School of Religion and the Vacation Bible School. With the former, which calls for the release of children from public school hours one period a week, we are not now concerned. Our subject is the Vacation School of Religion, and the availability of this means of instruction for children over which our Church has spiritual supervision.

The Vacation Day-school is not a new institution in the American Lutheran churches. While it has been an experiment for two decades at most among any of the Reformed communions, the Swedish and Norwegian Lutherans have had summer-schools of religion ever since the beginning of mass immigration. In the Norwegian Synod and in the Augustana Synod they were known as "parochial schools," "Menighedsskole," "Sommarskola," or "Swede school." In 1860 — sixty-seven years ago — the Augustana Synod had 18 "parochial schools," and these schools, if we are correctly informed, were "Church Vacation Day-schools" from their very start. They made slow progress during the first three decades of the history of that synod. Beginning with 1890 and continuing for thirteen years, the Swedish Vacation Day-schools grew very rapidly in number, strength, and influence. In 1902, just about the time when the first attempts were made to introduce the Church Vacation Day-school into the Reformed churches, the Augustana Synod could report 3,847 weeks of Vacation Day-school, attended by 21,900 scholars, who were taught by 577 teachers. That year proved also to be the climax. Since 1903 this institution has been decreasing both in number of weeks and of scholars. The last report available shows that in 1920 there were only 256 congregations having Vacation Day-schools, with a combined number of weeks amounting to 1,485 and of scholars to 8,895 — a mere shadow of what it used to be. The failure of the Church Vacation Day-school in the Augustana Synod is ascribed by a writer in the *Lutheran Companion*, 1922, to the following causes: 1) Lack of religious interest on the part of the parents for their children; 2) wrong conception of the purpose of the Church Vacation Day-school;



3) the common belief among Christian people that the Sunday-school gives sufficient religious instruction to the children; 4) the rapid disappearance of the Swedish language in the home, the Sunday-school, and the church; 5) lack of system — principles and the programs — in the Church Vacation Day-school; 6) lack of suitable text-books and other essential school materials; 7) lack of competent teachers.

The Norwegian Synod likewise, for many decades, regarded the summer-school as the sheet-anchor of its religious instruction. Its Normal School at Sioux Falls trained scores of teachers who devoted themselves entirely to this work. (In pioneer days public schools kept about six months in the year, and the other half year could be given to the "parochial school.") The decline of the institution among the Norwegians is probably due to the same causes as among the Swedes. We would, however, in the case of both the Norwegian and Swedish Vacation-schools, instance as another cause of decline the lengthening of the public school course to nine months (instead of six), which resulted in a curtailing of the time available for the work of trained summer-school teachers.

In our own Synod, and in the Synodical Conference generally, the summer-school has never held the position of eminence as in the Scandinavian synods. From the beginning our churches have had Christian day-schools, paralleling the public school system of secular instruction, together with daily religious instruction. This ideal means of childhood training is experiencing a strong upward turn, both in numbers and in quality of instruction, within the past five or six years, and no one in our Synod could probably now be found who would propose that we abandon the daily year-round Lutheran school and substitute the vacation school. On the other hand, it should be recognized that the Vacation-school has been an established institution in our Synod for many years. Many of the *Gemeindeschulen* formerly listed in our statistics were, in fact, either Saturday- or Vacation-schools. The following statistics have been supplied through the kindness of Statistician Eckhardt: 897 Saturday-schools, 20,264 pupils, 769 pastors teaching.

## II. Establishment of a Vacation-School.

It may be possible for us to gain some practical hints for the inauguration and conduct of a Vacation-school of Religion from the following report of a Presbyterian minister, Rev. Lathem, of Chester, Pa. Preparation was made: "First. By preaching a number of sermons, six or seven, in which the prevailing ignorance of

the Bible was set forth, the necessity of knowing it; and it was shown that this could be done only by making the Book the subject of study, recitations, tests, reports, etc., the same as in public schools.

"Second. The pastor canvassed every family connected with the church where there were children and young people, note-book in hand, personally set the need before them of their children becoming acquainted with the Word of God; secured promises from all who were willing to make the same, that they would remain home during the month of July and send their children to the school.

"Third. Frequent announcements were made, and everybody was encouraged to talk about it and to look forward with expectation. The outcome was awaited with considerable anxiety.

"The enrolment during the first year was 193; average attendance, 163.

"In every respect it was like a public school, except the textbooks, which were either the Bible or books that set forth its history, geography, or leading principles."

On Friday night of the fifth week the school closed its first session. A public exercise, in which each class had ten minutes assigned, to show parents and friends something of what they had learned, revealed to all present how much can be accomplished in five weeks of five days each, and three hours a day, of consecutive effort.

### III. General Scope.

The *raison d'être* of the Vacation Religious School has been stated as follows by a Swedish Lutheran writer: "Each congregation should have one in order that the work of the Sunday-school may be supplemented and the religious education of our youth, at present universally inadequate, be enlarged and conducted according to the best educational methods. Why should we allow one-fourth — more or less — of the child's year to be spent in idleness and then complain of lack of time to teach him religion? The program of the public school leaves the children idle for three months each summer. Isn't this the great opportunity of the Church to recruit its own ranks and Christianize the growing generation? Why should we not bring together the three great factors — idle children, unoccupied churches, and willing teachers (students and public school teachers) — and use them in the Church Vacation Day-school to the upbuilding of the Kingdom and the



saving of childhood and youth? A Vacation Religious Day-school of six weeks, for three hours a day, is equal in point of time alone to three years of ordinary Sunday-school instruction as the average Sunday-school is conducted to-day."

#### IV. Purpose.

At this point certain perplexing problems begin to rise into view. We have congregations with daily parish schools, with Sunday-schools, with both day-schools and Sunday-schools, with Saturday-schools, and with Sunday- and Saturday-schools, and in each of these categories we easily recognize conditions which will affect not only the method, but the very purpose of the Vacation-school.

The following principles may be accepted as basic: —

1) The Vacation-school must never be urged as an adequate substitute for the regular Christian day-school.

What it lacks is the permeation of the child's entire school instruction and discipline by means of the Word of God; the daily religious instruction throughout the school-year; adequate text-books and trained teachers. While the lack mentioned last can be overcome in course of time, the first two deficiencies are, by the very nature of the case, inherent in the Vacation-school.

2) The Vacation-school is an efficient substitute, within certain limits, for the Sunday-school.

It is a *school*, with school atmosphere and program, while the Sunday-school session is to a large extent a "children's service." It supplies instruction connected through consecutive days of the week, while the Sunday-school is handicapped by the six days of non-Christian education which intervenes between sessions.

It is handicapped, however, as compared with the Sunday-school, by a lack of text-books. As for a teaching staff, it will have a slight advantage over the Sunday-school if the forces available during the summer months are employed. (See *sqq.*)

3) The Vacation-school must not duplicate the instruction material or the program of either the day-school or the Sunday-school, since in its very constitution it partakes too little of the pedagogical scope and even method of either.

4) Where a regular day-school is established, the Vacation-school should be regarded —

a) As a missionary institution (for pupils not enrolled in the day-school); or

b) as a supplement to, or introductory course of, the instruction preparatory for confirmation (for children who have either had insufficient preparation in the day-school or have attended only Sunday-school); or

c) both a) and b).

### V. The Pupils.

The pupils instructed in the Vacation-school will accordingly be —

a) The Sunday-school pupils. In this case the need of a separate course, differing from the Sunday-school in method, subject-matter, and text-material, is apparent.

b) The missionary material of the neighborhood, not enrolled in any institution of the Church (either Sunday-, Saturday-, or day-school).

c) Backward students in the upper classes of the day-school — or such as have for any reason failed to receive adequate instruction there (vacancies, poor teachers, language question) — preparing for confirmation.

d) Introductory course for confirmation class, where the Church has only a Sunday-school and only a year's course of preparation for confirmation.

e) The children of missionary congregations which cannot be served by the missionary in charge (preaching-stations); in which case the missionary would reside in the field for the months given to summer-school work, or a student would be placed in charge.

f) Children of all-English congregations which desire some work in German, and *vice versa*.

### VI. The Teachers.

Where the enrolment is small (up to 25 or 30), the pastor will probably be the teacher. He may find help by securing the assistance of public school teachers on vacation and at leisure; theological students; students from our Normal schools; the more efficient Sunday-school teachers. Such assistance, of course, becomes necessary when the school runs above 25 or 30 in enrolment.

### VII. Course.

In view of what has been submitted under Section 5 about the scholars who come into consideration, it is clear that the course and methods of the Vacation-school will vary considerably, no two schemes really being available for the various types of enrolment



there sketched. In suggesting the distribution of religious branches and activities herewith appended, we have in mind a Vacation-school of Religion which supplements, or is a substitute for, regular Sunday-school work, because in practical importance this need comes first. The educator will easily perceive the pedagogical principles basic to the distribution of work here recommended. It may not be amiss to say that the experience of the writer, during his summers of Vacation-school Work while a member of the Norwegian Synod, is here drawn upon.

We have in mind a Vacation-school taught by two teachers with five sessions a week, 9 A. M. to 3 P. M., for six weeks.

The various types of instruction which enter into a course of summer-school may be summarized as: Memory Work (Scripture-texts, Catechism, Prayers), Catechetical Instruction, Bible History, Hymns, Hymn Tunes, Report on Sermons, History of the Reformation, History of the Missouri Synod, Biblical Geography, Church-year. As distributed over a school of eight grades, this material may appear as follows:—

*Grade 1:—*

Text of Commandments and of Creed; the Lord's Prayer.  
Bible stories.  
Five Scripture-texts.  
Children's prayers.  
First stanza of five children's hymns.  
Singing of hymns.

*Grade 2:—*

Catechism and Bible stories combined with 1.  
Additional prayers and first stanzas; five additional Scripture-texts.  
Hymn tunes.

*Grade 3:—*

Luther's explanation of the Ten Commandments.  
Five children's hymns.  
Five Scripture-texts.  
Morning and evening prayers.  
Bible stories.  
Singing.

*Grade 4:—*

Luther's explanation of the Creed. Words of institution of Baptism and the Lord's Supper.  
Five Scripture-texts.  
Five other children's hymns.  
Review of prayers learned in 1—3.  
Bible stories.  
Singing.

*Grade 5:—*

Luther's explanation of the Lord's Prayer. Full texts of Holy Baptism.

Five Scripture-texts.

First stanzas of ten hymns.

Prayers on entering and leaving church. General Confession.

Report on Sunday sermon (Monday work).

Memorizing of titles of books of New Testament.

Reading of gospel selections.

Outline of life of Christ.

Outline of geography of Palestine (New Testament age).

*Grade 6:—*

Full text of the Lord's Supper.

Proof-texts under Ten Commandments.

Catechetical treatment of Ten Commandments.

First stanzas of ten additional hymns.

Reading of Gospel selections (with 5).

Outline of life of Christ (with 5).

Review of all prayers.

Memorizing of titles of books of Old Testament to prophets.

Report on Sunday sermon (Monday work).

Outline of geography of Palestine (New Testament age).

Life of Luther.

*Grade 7:—*

Review of Catechism.

Catechetical treatment of Creed.

Proof-texts under First and Second Articles.

Ten hymns.

Memorizing of Old Testament prophets.

Reading of gospel selections (with 5 and 6).

Outline of life of Christ (with 5 and 6).

Report on Sunday sermon (Monday work).

Outline of geography of Old Testament world.

Life of Luther (with 6).

(NOTE.—Material changes in the above-listed subject-matter are indicated if the scholars in view are those of Groups c) and f) under Section 5.)

*Grade 8:—*

Review of Catechism (with 7).

Catechetical treatment of Creed.

Proof-texts under Third Article.

Selected Psalms (1, 23, 46, 103).

Ten additional hymns.

Reading of epistle selections.

Outline of life of St. Paul.

Report on Sunday sermon.

Outline of geography of Old Testament world.

History and organization of the Missouri Synod.



### Program.

The application of a few general principles is attempted in the following.

The order in which, roughly speaking and with observance of the laws of fatigue and variation, the faculties of the child should be employed in following so diversified a program as above suggested, may be stated thus: Memory, Reason, Perception, Assimilation, Self-expression. In accordance with this scheme we should have the following sequence in the daily program:—

*After the opening devotion:—*

Recitation (Catechism text; Scripture-texts).  
Catechetical instruction.  
Bible reading and Bible stories.  
Biblical geography.  
Singing.

*In the afternoon:—*

Recitation of prayers and hymns.  
Catechetical instruction.  
Singing.  
Report on Sunday sermon.  
Life of Christ.  
Life of St. Paul.  
History of Synod.  
Singing.

### Lesson Material.

The lesson material used in the Vacation-school of Religion should by all means be different from that in the Sunday-school when the latter is being supplemented by the Vacation-school, the children being the same in both courses. Simply to duplicate the course of the Sunday-school would be a waste of time if the Sunday-school has any value at all, — and it surely has, — and would, even with a low-grade Sunday-school, throw this institution out of gear.

At a joint meeting of the General School Board and of the Sunday-school Board held three years ago steps were taken to provide material also for use in Vacation-schools.

### SCHEDULE 1.

We have accordingly available for Vacation-schools:—

English Bible.  
Luther's Catechism, tract edition.  
*Sunday-school Hymnal*.  
*Ev. Luth. Hymn-book*, with tunes.  
Stellhorn-Kuehnert, *Elementary Bible History*.  
Loose-leaf form of the same text.

P. E. Kretzmann, *Search the Scriptures!* (the Bible itself, New Testament, being class text).

Theo. Kuehnert, *Graded Memory Course* (Scripture-texts, hymns, prayers).

Graebner, *The Story of Our Church.*

Buchheimer, *Little Folded Hands.*

### SCHEDULE 2.

We are lacking:—

A selection of Bible stories suitable for Vacation-schools.

A book of catechetical instruction, Schwan being quite out of consideration.

Text containing outline of life of Jesus and of St. Paul.

Elementary geography text, or, at least, maps (under consideration).

Selection of references for reading gospels and epistles.

An outline life of Luther.

The gathering of all material, including catechism, hymns, and prayers and everything listed in Schedule 2, into three handbooks for Primary (Grades 1—3), Intermediate (Grades 4—6), and Advanced (Grades 7 and 8) work is a prime necessity if the work of our Vacation-schools of Religion is to function properly for the purpose which has called them into being.

## THE THEOLOGICAL OBSERVER.

### Theses Drawn Up by Representatives of the Iowa, Ohio, and Buffalo Synods and the Norwegian Lutheran Church of America.

From various sides a copy of the document containing the "Agreement of Representatives of the Iowa, Ohio, and Buffalo Synods and the Norwegian Lutheran Church of America, to be Submitted to Their Respective Synods for Action," has been kindly sent us, and we herewith submit this "Agreement" to our readers for perusal.

#### I. THE SCRIPTURES.

The synods signatory to these Articles of Agreement accept without exception all the canonical books of the Old and the New Testament, as a whole and in all their parts, as the divinely inspired, revealed, and inerrant Word of God and submit to this as the only infallible authority in all matters of faith and life.

#### II. THE LUTHERAN SYMBOLS.

1. These synods also, without reservation, accept the symbolical books of the Evangelical Lutheran Church, not in so far as, but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the Lutheran Church, as this has found expression in response to the exigencies arising from time to time.



(The Norwegian Lutheran Church of America, in agreement with the position of the Lutheran Church of Norway and Denmark, has officially accepted only the three Ecumenical Creeds, the Unaltered Augsburg Confession, and Luther's Small Catechism. This position does not imply that the Norwegian Lutheran Church of America in any way whatsoever rejects the remaining symbolical books of the Lutheran Church, as the constant references to them in her theological literature amply testify, but since the other symbolical books are not known to her constituency generally, it has not been deemed necessary to require formal subscription to the entire Book of Concord.)

2. Adherence to our confessions pertains only to their doctrinal content (*i. e.*, to the doctrines declared to be the divine truth and to the rejection of opposite doctrines), but to these without exception or limitation in all articles and parts, no matter whether a doctrine is specifically cited as a confession or incidentally introduced for the purpose of elucidating or proving some other doctrine. All that pertains to the form of presentation (historical comments, questions purely exegetical, etc.) is not binding.

### III. CHURCH FELLOWSHIP.

1. These synods agree that true Christians are found in every denomination which has so much of divine truth revealed in Holy Scripture that children of God can be born in it; that, according to the Word of God and our confessions, church-fellowship, that is, mutual recognition, altar- and pulpit-fellowship, and eventually co-operation in the strictly essential work of the Church, presupposes unanimity in the pure doctrines of the Gospel and in the confession of the same in word and deed.

Where the establishment and maintenance of church-fellowship ignores present doctrinal differences or declares them a matter of indifference, there is unionism, pretense of a union which does not exist.

2. These synods agree that the rule, "Lutheran pulpits for Lutheran pastors only and Lutheran altars for Lutheran communicants only," is not only in full accord with, but necessarily implied in, the teachings of the divine Word and the confessions of the Evangelical Lutheran Church. This rule, implying the rejection of all unionism and syncretism, must be observed as setting forth a principle elementary to sound and conservative Lutheranism.

### IV. POINTS OF DOCTRINE.

In 1920 all synods, with the exception of the Buffalo Synod (to which they had not been submitted), adopted theses on —

- |                        |   |
|------------------------|---|
| 1. The Work of Christ. | 5. Justification. (See Chicago Theses.) |
| 2. The Gospel.         | 6. Faith.                               |
| 3. Absolution.         | 7. Conversion.                          |
| 4. Holy Baptism.       | 8. Election.                            |

After discussion of these theses the representatives present came to the conclusion that we are in full agreement in all essentials pertaining to these doctrines.

## V. THE LODGE QUESTION.

1. These synods agree that all such organizations or societies, secret or open, as are either avowedly religious or practise the forms of religion without confessing as a matter of principle the Triune God and Jesus Christ as the Son of God, come into the flesh, and our Savior from sin, or instead of the Gospel teach salvation by human works or morality, are antichristian and destructive of the best interests of the Church and the individual soul, and that therefore the Church of Christ and its congregations can have no fellowship with them.

2. They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any antichristian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of antichristian societies to sever their connection with such organizations.

## VI. RECOGNITION.

The representatives of the synods here present agree that the synods accepting these articles are one in doctrine and practise, recognize each other as truly Lutheran, and may enter into pulpit- and altar-fellowship.

The presidents of the synods here represented are asked to present this Agreement to their respective synods for adoption.

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The members of the colloquium held at Minneapolis, Minn., November 18, 1925:—

For the Iowa Synod: Rev. Henry Hartig, Dr. M. Fritschel, Dr. M. Reu, Dr. F. Richter;

For the Joint Synod of Ohio: Dr. C. C. Hein, Dr. W. H. Lehmann, Dr. H. K. G. Doermann, Dr. H. J. Schuh;

For the Buffalo Synod: Rev. A. W. Walck, Rev. K. O. Hoessel, Rev. A. Haseley;

For the Norwegian Lutheran Church of America: Dr. J. Tanner, Dr. G. M. Bruce, Dr. H. G. Stub, and Dr. J. A. Aasgaard.

The above is a true and correct copy of the resolutions adopted at said meeting.

Dated at Minneapolis, Minn., November 18, 1925.

(Signed.) H. G. STUB, Chairman.

(Signed.) H. J. SCHUH, Secretary.

### Theses Adopted in Chicago, March 11—13, 1919.

(The part dealing with doctrines considered. Cf. Sec. IV above.)

1. In regard to the Work of Christ, Redemption, and Reconciliation:—

Jesus Christ, God and Man, has not only for the benefit of, but in the place of, the human race taken upon Himself the sins of the world with the just penalties for them. In the place of the world and



for its benefit He has, by His holy life, fulfilled the Law and by His suffering and death, by His blood, paid the penalty for the whole world, truly and completely satisfied the divine justice, redeemed the world from guilt and punishment of sin, and brought about the reconciliation of God, whose wrath had come upon mankind on account of sin and whose justice required satisfaction.

2. In regard to the Gospel:—

The Gospel is not only a story, a narrative of what Jesus Christ has done, but at the same time it offers, and gives the result of, the work of Christ; above all, forgiveness of sin. Yea, it even, at the same time, gives power to accept what it offers.

3. In regard to Absolution:—

Absolution does not essentially differ from the forgiveness of sin offered by the Gospel. The only difference is that absolution is the direct application of forgiveness of sin to the individual desiring the consolation of the Gospel. Absolution is not a judgment passed by the pastor on those being absolved, declaring that they now have forgiveness.

4. In regard to Holy Baptism and the Gospel:—

The Holy Ghost works regeneration of the sinner both through Baptism and the Gospel. Both are therefore justly called the means of regeneration.

5. In regard to Justification:—

Justification is not an act in man, but an act by God in heaven, declaring the repentant and believing just or stating that he is regarded as such on account of the imputation of the righteousness of Christ by faith.

6. In regard to Faith:—

Faith is not in any measure a human effort. Faith is an act of man in so far as it is man who believes. But both the power to believe and the act of believing are God's work and gift in the human soul, or heart.

7. In regard to Conversion:—

Conversion, as the word is commonly used in our Lutheran Confessions, comprises contrition and faith produced by the Law and the Gospel. If man is not converted, the responsibility and guilt fall on him because, in spite of God's all-sufficient grace through the call, he "would not" according to the Word of Christ, Matt. 23, 37: "How often would I have gathered thy children, even as a hen gathereth her chickens under her wing, and ye would not."

If a man is converted, the glory belongs to God alone, whose work of grace it is throughout. Before conversion or in conversion there is no cooperation of man; but at the very moment man is converted, cooperation begins through the new powers given in conversion; though this cooperation is never independent of the Holy Spirit, but always "to such an extent and so long as God by His Holy Spirit rules, guides, and leads him." (*Form. Concord.*)

## 8. In regard to Election:—

The causes of election to salvation are the mercy of God and the most holy merit of Christ; nothing in us on account of which God has elected us to eternal life.

On the one hand, we reject all forms of synergism which in any way would deprive God of His glory as the only Savior. On the other hand, we reject all forms of Calvinism which directly or indirectly would conflict with the order of salvation and would not give to all a full and equally great opportunity of salvation, or which in any manner would violate the Word of God, which says that God will have all men to be saved and to come unto the knowledge of the truth. 1 Tim. 2, 4.

**A Few Comments.**—The theses given above have a Lutheran ring, as anybody who is at all acquainted with documents of this kind will soon notice. 1) It was with joy that we read the declaration on the Scriptures which positively opposes the modern view that the Bible merely contains the Word of God or that it is a book which, in spite of a divine origin, is marred by some minor errors and inconsistencies. 2) Our full approval was given, furthermore, to the paragraphs on the Lutheran symbols, where an adherence to the Confessions, *quia*, and not *quatenus*, they teach the truth, is explicitly taught. 3) Of the theses adopted in Chicago 1919 the one relating to the redemption of Christ teaches very clearly the fundamental doctrines of the vicarious atonement and of the objective justification of the sinful world; and the paragraphs on the Gospel, Holy Baptism and the Gospel, Justification, and Faith, while not exhaustive, present vital aspects of the respective doctrines. 4) Concerning the statement on Conversion we are glad to note that it rejects Synergism by emphasizing that Conversion is throughout a work of God's grace. 5) While the theses thus bear testimony to important Scripture truths, there are several strictures which we feel compelled to make. Generally speaking, the theses ought to be more complete; several subjects on which one expects a declaration are not touched on. Besides, the statements could be more definite. Here and there one feels that the language is vague and ambiguous. 6) The first paragraph on Church-fellowship is excellent, but it contains a phrase which is vague and weakens the statement. We refer to the words, "[cooperation] in the strictly essential work of the Church." Does not the limitation "strictly essential" afford the lax element in a synod adopting this paragraph a loophole where it may introduce its unionistic practises? We fear that this element will label its unscriptural fellowshiping with errorists as occurring in the sphere of the unessential work of the Church. It is quite true that the preceding words, "mutual recognition," "altar- and pulpit-fellowship," ought to exclude such a use of the phrase; but experience has taught that the advocates of unionism employ the aforementioned expression to justify their unscriptural attitude. 7) Again, it is certainly commendable that the lodge question is dwelt on in the Articles of Agreement. What is said on that topic ought to be accepted by every Lutheran. But does it



suffice to say that a "Lutheran synod should not tolerate *pastors* [italics ours] who have affiliated themselves with any antichristian society"? The agreement fails to point out that lodge-membership is a sin which must ordinarily lead to excommunication if persisted in. 8) The last sentence of the paragraph on Absolution lacks clearness. If the word "pastor," as we think the authors intend, is emphasized, then the statement is correct. As it stands, it can easily be interpreted to deny the doctrine of absolution as confessed by our Lutheran Church. 9) Concerning the paragraph on Election the question suggested itself to us whether it is not too brief. While the statements made are Scriptural and important, they are not specific enough to exclude, for instance, the error of Huber, who identified the decree of Redemption and the decree of Election. In this connection a question arises with reference to the Norwegian Lutheran Church in America. This body stands committed to the *Opgjoer*, which agitated men's minds a decade ago. Will the *Opgjoer* continue to represent the official position of the Norwegian Lutheran Church when these theses have been adopted, or will it be superseded by the declaration we are considering? Does this agreement imply that the two objectionable features of the *Opgjoer*, namely, that, on the one hand, it places the *intuitu fidei* view of Election on a par with the doctrine taught in Article XI of the Formula of Concord, and that, on the other hand, it fails to be specific enough in its rejection of synergism, will be corrected? We, who were among the critics of the *Opgjoer*, regret that these matters are not touched upon. 10) Finally, it will strike the reader as strange that controverted subjects like Chiliasm, the Church, and the Office of the Ministry are not treated. It was partly on this account that we stated above that the document, in our view, ought to be more comprehensive.

**The "Lutheran" on Dr. Soederblom.**—One would think that a Lutheran could have but one opinion of the Archbishop of Sweden. Archbishop Soederblom believes that Christianity is a product of natural evolution. He is an extreme "liberal" and as such a pronounced unionist. He will fraternize with any kind of sectarian and many kinds of infidels. The *Lutheran* has two opinions of him. On the second page of its issue of January 6, which contains Dr. Soederblom's "New Year's Message to the *Lutheran*," it has a rather good opinion of him. It styles him "a great man with distinctively twentieth-century obligations" and a "Lutheran leader." Though conceding that "perhaps admiration for the strange cults he studied during his career as a university teacher in Germany and Sweden has dulled his accuracy in appraising the distinctive tenets of Lutheranism" (and still "a Lutheran leader"!), it does not seem to be in full sympathy with those who have taken him to task for his glaring aberrations. Says the opinion of page two: "His 'breadth' is not acceptable to all the Swedish clergy, and he is just plain anathema in some American Lutheran circles. . . . Maybe he is correct and justified in his notion that the Lutheranism of our modern age has been molded into orthodoxism." On page fifteen the *Lutheran* has a poor opinion of Dr. Soederblom. It says there editorially: "What

is to be lamented to-day is not differences as to such minor things as the mode of baptism or forms of worship and church government and administration, but indifference as to unity in the saving truths of the Gospel." The subject under discussion here is Dr. Fosdick's indifferentism. But Dr. Fosdick's indifferentism is of exactly the same nature, qualitatively and quantitatively, as Dr. Soederblom's. The *Lutheran's* Lutheran condemnation of indifference as to unity in the saving truths of the Gospel is a direct condemnation of Dr. Soederblom's position. Perhaps the opinion of page fifteen may cause Dr. Soederblom to repeat his complaint that American Lutheranism is being molded into orthodoxism. E.

**A Misdirected Criticism.**—A correspondent of the *Lutheran* (Jan. 13, 1927) brings this remarkable incident to the notice of the Church: "Dr. Diffenderfer of the Lutheran Memorial Church preached the sermon of the community Christmas worship. This service is arranged by the City Ministers' Association and was held this year in one of the Methodist edifices. Dr. Diffenderfer's discourse dealt in part with changes that have occurred in the world since its Messiah came. President and Mrs. Coolidge were in attendance; it is said to be the first time a President in Washington has been before a pulpit occupied by the Lutheran clergyman. At the close of the service, President Coolidge left the church on the arm of Dr. Diffenderfer; they were greeted by the usual battery of cameras." The correspondent is greatly displeased with something that occurred in connection with this affair. Thus: "The *Washington Star* reported the pair accurately. Most of the 'journalists' had too little regard for accuracy to get Dr. Diffenderfer's name and denomination correctly. One wonders why a city editor allows his reporters to get by with mistakes at a public worship that would earn a rebuke in connection with a police case." Certainly these reporters were derelict in their duty. But what about the central figure of the story? Shall not Dr. Diffenderfer be rebuked for his "mistake at a public worship"? E.

**Private Conferences with the Pastor.**—Recently Dr. H. E. Fosdick, pastor of the Park Avenue Baptist Church, New York, in speaking before more than a thousand ministers and laymen at the annual luncheon of the Greater New York Federation of Churches, urgently advocated the confessional for all Protestants. The *Lutheran Church Herald* comments on this suggestion as follows: "Private confession, or repentance, as it is called in the *Formula of Concord*, together with private absolution, was practised by Luther and the Reformers in its purified and evangelical form as it was practised by the fathers of our American Lutheran Church. There are some of us who recall to this day the blessed spiritual experience of a quiet season with the pastor as confessor in the sacristy or pastor's study. Certain mental difficulties were solved; our faith was clarified and strengthened by the intimate, personal conversation with the pastor and the expert manner in which he comprehended the trouble and was apt to remedy it as the teacher sent of God. . . .



"In our humble opinion, then, there should be certain hours of the week set aside in the church vestry for private conference with the pastor regarding the intellectual, spiritual, and other difficulties of the individual parishioner. He should be to the parish a messenger of God to proclaim the glad tidings of salvation. In the confessional and in absolution as well as in the pulpit he is the voice of God Himself. Through him Christ sends out the invitation: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' With no embarrassment caused by the presence of others; with no critics or eaves-droppers to disturb the mind, the penitent is free to unburden his soul to the comprehending and sympathizing heart of his discreet and faithful friend, the pastor, and to hear the words of absolution as from God Himself: 'Son, thy sins are forgiven thee.' In the wilderness of the world's endless noises, amid the shoutings of the aggressive horde of self-constituted leaders of men, burning in the hot simooms of philosophy, and shivering beneath the icy blasts of materialism, what a benediction to find an oasis, a 'safe and secret place,' where naught is heard by the harried soul but the words of Jesus, 'I will give thee rest.'"

The *Augsburg Confession* does not merely recommend private absolution, but urges that it "*ought to be retained in the churches*" (Triglott, p. 47), "although the enumeration of sins is not necessary" (p. 251, § 65).

MUELLER.

**The Phipps Bill.** — The present Phipps Bill, which proposes to enlarge the powers of the Federal Bureau of Education, is vigorously opposed by *America* for the following reasons: "The Phipps Bill seeks to establish the principle that it is the duty and the right of the Federal Government to watch over the schools of the States. That principle cannot be admitted. The duties of the Federal Government are stated, either explicitly or by necessary implication, in the Federal Constitution. But nowhere does the Constitution state directly that it is the duty of the Federal Government to watch over the educational policies of the States. Nor is this alleged duty implied by any clause of the Constitution. The Federal Government can fulfil its every duty and enforce all its lawful authority without even adverting to the existence of schools in the several States. Nor is it the right of the Federal Government to watch the local educational systems. Since this right is reserved to the several States, it is prohibited to the Federal Government. We therefore conclude that the right and duty contemplated by the Phipps Bill has no constitutional existence or warranty."

The real reason for this opposition is, of course, the danger that would accrue to the Catholic schools if this bill were accepted and passed; for the new Phipps Bill is nothing else than the old Smith-Towner Bill, championed especially by the Freemasons of our country. The criticism of *America* is well founded.

MUELLER.

**Evolution the Religion of Self-Worship.** — A sermon contributed by Rev. G. R. Dodson, of St. Louis, to the controversy that has lately been raging about the Missouri Anti-Evolution Bill discloses quite

plainly what there is about the doctrine of evolution that renders it so alluring and captivating to proud and puny man. If he was reported correctly, the preacher said: "A great many people have found to their delight that evolution is capable of a religious interpretation. It is regarded by them as God's method in creation. And since evolution is still going on, this means that creation is incomplete; that we are present at creation; God is in the universe and is working still, and we, His children, are no longer mere spectators. But since we can do something to promote truth, beauty, and goodness, we are cooperators with God in the increasing and unending creation." So, then, evolution awakens religious feelings and develops religious worship. Religion has to do with the worship of God. And evolution instructs its votaries to worship God for this, that He has endowed man with creative powers. The *Te Deum Laudamus* of Evolution contains this versicle: "We are cooperators with God in the unceasing and unending creation." Or, as another worshiper has put it: "A divinity is within him [man]. It doth not yet appear what he or his may become." (*Monthly*, Vol. VI, p. 56.) The Christian worships God, in the Redeemer Jesus Christ, as the sole Creator of heaven and earth. The evolutionist sings praise to God, the wondrous Creator, and to man, God's efficient cooperator "in the unceasing and unending creation." — When the preacher said: "We can do something to promote truth, beauty, and goodness," he was not speaking to the point. The Missouri legislators were discussing the question whether man had an animal origin. The speaker presumably confined himself to the work of man in the field of "truth, beauty, and goodness" because his alleged work in the creative direction has, unaccountably, come to an absolute end. — Besides, the speaker confines himself to the discussion of theistic evolution, while the bill before the House was not an anti-atheistic evolution or an anti-theistic evolution, but an anti-evolution bill. To be fair to the legislators, he should have pointed out what the religion and who the god of atheistic evolution is. But whatever the difference between these two evolutionistic denominations, both are agreed on denying that God created heaven and earth, on admiring the creative faculty of those beings who evolved humanity out of bestiality, on the deification of man, and, if Dr. Dodson's reasoning is correct, of man's apelike ancestors. Any theory which ascribes divine qualities to man is sure of gaining a wide following among puny, proud mankind. E.

**The Praying-Wheel Christianized.** — Press dispatch: "Rev. E. Haley, of Yucaipa, concluded the Book of Revelation in the annual non-stop Bible-reading ceremony here last night. Methodist Church packed. Reading finished 9.29 last night. Bettered the mark of last year by 20 minutes, the total time taken being 69 hours, 20 minutes." Why not revert at once to the Tibetan praying wheel, the number of revolutions per hour constituting the points, or, if one must be up to date, have two Victrolas with a sufficient number of records compete? It would conserve human energy and have the same effect. E.

## BOOK REVIEW.

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**Bible History References.** Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools*. Vol. II: *New Testament Stories*. With maps and illustrations. By *F. Rupprecht*. 477 pages. Price, \$2.50. (Concordia Publishing House, St. Louis, Mo.)

We agree with Dr. Kretzmann, who wrote the introductory remarks to this book, that it, "like the other volume [Old Testament Stories], ought to be within the reach of all those whose work requires them to instruct young and old." By issuing these two volumes of Old and New Testament stories, the author, the Rev. Mr. Rupprecht, has rendered a valuable service to religious educators: pastors, teachers, Sunday-school workers, and parents. Each lesson has introductory remarks, a brief explanation of words and phrases, catechism lessons, hymn references, Bible readings. In addition, there are valuable sketches on such subjects as "The Herodians," "Brief Biographical Sketches of the Twelve Disciples," also pictures, and Nelson's Bible Atlas with an Index. *Tolle, lege!*  
FRITZ.

**Origin of Protestant Denominations.** By *John Theodore Mueller*. Price, 5 cts.; dozen, 48 cts. Postage extra. (Concordia Publishing House, St. Louis, Mo.)

When did the different Protestant denominations originate, and what was the cause? This question comes to the minds of many who do not know the answer. Professor Mueller answers the question in a 16-page tract, written in popular style. In his concluding remarks, Professor Mueller says: "The study of the doctrines of the Lutheran Church, which are those of the Bible, is necessary for a proper confession of the true faith; but in order to be able to refute the errors of other churches, it is necessary also to know what they teach. The study of the origin of the Reformed Protestant denominations explains many questions which arise concerning them." This is another good tract; but, as other tracts, it will never reach the mass of the people unless churches, church societies, or individuals buy it in large quantities and distribute it gratis. The low price makes this possible. The present Lenten season is an opportune time for the distribution of this and other tracts.  
FRITZ.

**Proceedings of the Thirty-Third Regular Convention of the Synod of Missouri, Ohio, and Other States**, assembled as the Eighteenth Delegate Convention at Holy Cross Church, St. Louis, Mo., June 9 to 18, 1926. 252 pages. Price, \$1.25. (Concordia Publishing House, St. Louis, Mo.)

The large and important work of our Synod in home and foreign fields, its educational institutions and missions, ought sufficiently to interest the members of Synod to persuade them to purchase a copy of the *Proceedings* of the last Delegate Synod. For those who prefer English an English copy has been printed.  
FRITZ.



**A Treatise on Conscience.** By *Charles Scaer, A. M.*, Head of the English Department in St. John's College, Winfield, Kans. Price, 50 cts. (The Stratford Company, Boston, Mass.) Order from Concordia Publishing House, St. Louis, Mo.

This neatly bound booklet of 35 pages discusses its great subject, conscience, in a sane manner. The venerable author places himself on the sure foundation which God has given us in His unshakable Word and, standing on that basis, defines the nature of conscience and its functions, pointing out at the same time that experience confirms the teaching of the Bible. After an introduction, chapters are presented with the following headings: "1. What Is Conscience in Its Relation to the Mental Powers? 2. The Functions of Conscience. 3. The Different States of Conscience. 4. The Cultivation of Conscience. 5. Conclusion." Professor Scaer says that the various and wrong conceptions of conscience and the indifference toward its functions in practical life impelled him to write this treatise. After reading it, we can say that it is an excellent means for giving that instruction on conscience which one needs.

**The Augustana Synod in North America.** Minutes of the Sixty-sixth Annual Convention (1925), held in St. Paul's Lutheran Church, Minneapolis, Minn. 279 pages, besides conference statistics.

In addition to the 279 pages of report on the convention held in 1925, these minutes contain a complete account of the congregations belonging to the Augustana Synod. To the student of American history the report is invaluable. Of special interest is the president's annual report, which affords the reader a fair insight into the difficulties with which this Lutheran Church of Swedish descent must contend. "The English services are the best attended," but "the Sunday services are neglected more or less." "There are cases where neither the old nor the young seem to appreciate" the ordinance of the Lord's Supper. "The parochial school is declining in some sections, and in others it appears to be coming back." But the president can also say: "We rejoice to know that our men are still preaching the old and well-tried Gospel," "The Church gets more money than ever," and: "The work of foreign missions is constantly growing," etc.

MUELLER.

**Evangelism.** By *Prof. Edward Pfeiffer, D. D.* 93 pages. Price, 75 cts. (The Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This brief, but excellent "handbook for workers" is written mainly for pastors, but may be used to advantage also by lay workers in the Church. In four chapters it treats the "Nature of the Work," "The Pastor as Evangelist," "Qualifications of Workers," and "Scripture Equipment for Workers." In the last chapter, which is perhaps the most important, the author suggests how the pastor should deal with the great number of persons requiring special care. These he divides into three groups, "the children of the world," "the backslidden," and "church-members who on account of special infirmity need special attention and peculiar treatment." The title "Evangelism" is rather too broad to express the contents of this fine little book, which is a most practical contribution to the still meager literature of Pastoral Theology.

MUELLER.

**Weep Not.** 467 texts and outlines for funeral sermons and addresses. By *Rev. Otto Mees, D. D.* 320 pages. Price, \$2.00. Order from Concordia Publishing House, St. Louis, Mo.

This collection of texts, themes, and parts for funeral addresses is so complete that hardly any occasion will arise for which it will not provide the busy pastor with the desired material for a proper sermon. In gathering the material, the author kept in mind that "the calls to serve at funerals frequently come with very short notice" and that "every funeral is an opportunity for mission-work." Two outlines are given for sermons to be preached in cases of suicide, and in both instances the preaching of the Law in its full severity is intended. These outlines, and perhaps a few others, are superfluous, as Lutheran pastors ought not to bury those who deliberately and wilfully took their own lives. For cases where suicide was committed by those not responsible, other texts and themes ought to be suggested.

MUELLER.

**Protestants under Polish Rule.** By *Ludolf Mueller*, formerly vicar of Schensee, Poland. (Evangelical Press Association for Germany, Berlin-Steglitz.)

This brochure contains a most graphic description of atrocities which were inflicted upon evangelical Christians in Poland after the late war. It is an appeal for sympathy, addressed to every fair-minded Christian.

MUELLER.

**Christian Science in the Light of Holy Scripture.** By *I. M. Haldeman, D. D.*, pastor of First Baptist Church, New York City. 441 pages. Price, \$1.75. (Fleming H. Revell Company, N. Y.) Order from Concordia Publishing House, St. Louis, Mo.

Some votaries of the Christian Science cult believe that they belong to the Christian Church. One of them, in a communication to the *Lutheran Witness* of November 7, 1900, bitterly protested against the action of the *Witness* in reading Christian Scientists out of the Christian Church, declaring that, while "Christian Scientists differ in some respects from their fellow-Christians," their creed "is based on God, the God of the Bible," and branding the statement of the *Witness* that "not a single doctrine of Christ, the apostles, and prophets does she [Mrs. Eddy] endorse" as "very unchristian, unbecoming language." And the leaders of this cult, for reasons of their own, insist to this day that it is a Christian denomination. The first two articles of their religion, as put forth in the *Year-book of the Churches, 1924-25*, read: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost, or Divine Comforter; and man in God's image and likeness." To all who feel inclined to look to Christian Science for help in their physical and spiritual troubles the study of Dr. Haldeman's book is recommended. It is a thorough *exposé* of Christian Science as a heathen cult, garbed in a Christian dress, and that a rather flimsy one. It shows in twenty chapters that Christian Science denies the reality of matter, of sickness, of sin, of death, of damnation, denies the Godhead of Jesus Christ, the atonement through His blood, justification, and regeneration; that it teaches that the Comforter promised by Jesus

is Christian Science; that there is no personal God; that man is self-existent and eternal like God, one with God; and that, instead of "taking the inspired Word of God as their sufficient guide to eternal life," they look upon it as a book full of human error, childish weakness, and deliberate falsehood, their real guide being Mrs. Eddy's inspired *Science and Health*. Our author refuses to waste much time in pointing out how utterly the ravings of Christian Science conflict with sound reason, but stresses their utter conflict with the Bible. He analyzes with clear and incisive logic the statements of Mrs. Eddy, stresses and impresses the clear statements of Scripture, and brings home to every honest reader: "If you accept the Bible, you must deny every fundamental proposition of Christian Science. If you accept Christian Science, you must deny every fundamental doctrine of the Bible." The author also does well in pointing out the source of Christian Science's uncanny influence. It is admitted that Christian Science has effected supernatural cures. And how is it to be explained that 60,000 people (figures of the United States census of some years ago; Christian Science of late refuses to give out the figures—why?) will accept the ravings of a system of philosophy which has gone mad, of a system of theology which denies every Christian teaching, as Gospel, as Biblical? Dr. Haldeman does not hesitate to give the Scriptural explanation: "As the power of Christian Science is not the power of Father, Son, and Holy Spirit, it is not the power of God, and must be, therefore, the power of the opposite of God, the power of Satan, the old serpent which is called the devil and Satan." And as God's Word alone can break the power of Satan's influence, Dr. Haldeman's constant appeal to Scripture and thorough exposition of the clear Scripture statements renders his book a most valuable one.—We dissent from the author's statements on "the earth's reconstruction" in Creation, on Hades, "where the souls of Lazarus and of Christ were" (he does, however, reject the second-probation feature of the modern Hades theory), on the demons' being disembodied spirits, on Antichrist, and on the Millennium with its double resurrection and "Christ's standing on the Mount of Olives in the day of His second coming," etc. But we are altogether with him when he, again and again, sets forth and drives home the Scriptural doctrines on sin, on the vicarious satisfaction made by Christ, and on justification through faith. These teachings, and these alone, have the power to cast out the demon of Christian Science.

E.

**How to Live the Victorious Life.** By an Unknown Christian. Ninth edition. Price, \$1.40. (Marshall Brothers, London.)

This book, setting forth the principles and beliefs of the Victorious-Life-People, is reviewed here merely for informational purposes. The matter properly belongs in the Theological Observer department. The Victorious Life is a form of Perfectionism. The "Unknown Christian," a clergyman, describes it as "a life of habitual Victory over sin," Christ "miraculously transforming" the believer, "giving him Victory over all known sin"; God takes away from us, in a miraculous manner, "all desire to do sinful things"; "the love of God is shed abroad in our hearts" to the expulsion of all unlove. There we have a definition of real victory. "Many sincere Christians are living defeated lives. Their sinful passions—yea, and sinful desires—are not entirely gone." (St. Paul did not



know how to lead the Victorious Life. According to Rom. 7 he lived a defeated life. The "Unknown Christian" refrains from touching upon this matter.) The Victorious Life differs from the common form of Perfectionism in this, that the alleged utter sinlessness is of an intermittent nature. The Christian who has attained to the Victorious Life "can at any time partially withdraw his surrender or break his communion." Then the Victorious Life is interrupted. And thus 1 John 1, 8 remains inviolate. "It is a moment-by-moment victory. Many have experienced this freedom from known sin for five minutes, for ten minutes, for an hour, and for a much longer time." But "so long as a man is fully surrendered to Christ and in full communion with Him, he cannot sin. There is no tendency to sin." (Rom. 7!) — Justification by faith, the chief and central doctrine of the Bible, is a matter of minor importance to the exponents of the Victorious Life, as to all Perfectionists, and their Victorious Life cannot be anything but "a defeated life." Two quotations will suffice to bring out this unchristian characteristic of Perfectionism: "What does the New Testament talk about chiefly? By far the greatest part of it is devoted to telling Christians how to live after they have found Christ as their Savior rather than how to get salvation from the penalty of sin." (And the very first passage quoted in proof of this contention is Matt. 1, 21!) "But one does not fully appropriate that Life merely by accepting Christ as the Savior from the guilt of sin." E.

**A Manual of Christian Ethics.** By *Leander S. Keyser, D. D.* 132 pages. Price, \$1.25. (The Lutheran Literary Board, Burlington, Iowa.)

This *Manual* contains a lucid and thorough presentation of the subject-matter of ethics. Its nature, scope, principles, and technical terms are clearly defined, the source and mainspring of the Christian conduct pointed out ("the grateful love to God for all His mercies and benefits, especially in redeeming us from sin"), and the chief duties of the Christian in his various relations set forth. It brings out important truths, such as "the expulsive power of a new affection." The student of theology and the preacher will do well to study "the duties of ministers," such as getting his sermons out of the Bible and preaching the Gospel "without assuming the apologetic attitude at all." — We are with the author when he castigates evolutionism in his masterly way ("Could a fierce and selfish struggle for existence ever have evolved into its precise opposite, the rule and fellowship of altruistic love? Can something evolve out of nothing? Can a higher quality evolve out of a lower?"), when he points out the importance of the ethics of the Bible in the domain of apologetics ("The high standard of moral teaching in the Bible, compared with ethnic systems, is a powerful argument for its divine inspiration and authorship"), and we are with him heart and soul, of course, in his pronounced stand for the "vicarious and substitutional atonement" and his repudiation of kenoticism. — The author treats ethics "in the light of Holy Scripture, in addition to the light of nature and reason." We fear that the addition of the extremely great mass of philosophical arguments will prove rather harmful to the students, for whom this book is primarily intended. They should be warned against taking too much of the apologetic attitude. Then, too, the stressing of the ethical value of the Biblical concepts has a tendency to give the student a wrong viewpoint. It will hardly do to

treat justifying faith in two sentences, the first of which gives the Scriptural definition of faith and the second of which states that "this faith is a good [ethical] work, because it is begotten by the Holy Spirit and accepts the righteous Savior." It is misleading to tell the student: "What a field there is for positive preaching!" and then to give this instance: "Take the Christian virtue of faith, — faith in God and Christ, — and how much inspiration there is in showing how good, strong, comforting, and rational an act of the soul it is." — We dissent from a number of statements contained in the *Manual*: "the epochs of creation," "if theistic evolution should ultimately be proved to be true scientifically," "'the fulness of time' with the Gentiles" and "its ethical implication in preparing for the coming of an ethical Redeemer," "the Christian Church to-day is composed of the various evangelical churches which are true to its original institution and purpose" (how many are there, and which are they?). Instead of defining repentance, conversion, as consisting of contrition and faith and identifying vocation, illumination, regeneration, conversion, the *Manual* requires the students to view "vocation," as the "call of God to awaken the sinner to his unsaved condition"; "illumination," by which the sinner is convicted of his sin, "repentance, or godly sorrow for sin," "passive faith" (!?), "by which the sinner passively permits God to save him," and "regeneration," by which the Holy Spirit begets the new life, as the successive stages of conversion. That is not Lutheran doctrine. It is synergism in its subtle form. The reviewer was rather taken aback when he met a statement which looked exactly like a quotation from Erasmus. The familiar argument of Erasmus for the freedom of the human will in spiritual things runs thus: "Otherwise all these promises, all these threatenings, exhortations, reproaches, asseverations, blessings, and curses would be meaningless. . . . Of what use are these many commands if it does not lie in man's power to do what is commanded?" (Luther, St. L. Ed., 18, 1622.) The *Manual*, p. 63: "Every command, every exhortation, every appeal in the Bible, implies freedom of the will." We were relieved to find that the author meant the statement to apply only in the domain of civil morality, though even then the statement is far too sweeping and, altogether, as being a favorite argument of all Erasmians, it should not find a place in Lutheran manuals. Nor should Emerson have been permitted to sing his "bracing quatrain" on the glorious "freedom of man" in this connection. But — on page 104 synergism crops out unmistakably. The "repentant," as yet unregenerate, sinner is described as having "a desire to be freed from the unethical status. Repentance means a change of mind — that is, of the intellect, the heart, and the will." "Passive faith" (!?) is thus described: "The convicted sinner may struggle and try to save himself for a time, as Luther did, but until he is willing to surrender to God, who alone can save him, the work will not proceed. The Holy Spirit operates upon him until he passively permits God to save him; then the next divine function takes place" — regeneration, the creation of the new life. Thus the unconverted man is made the possessor of spiritual powers, of the *facultas se applicandi ad gratiam*. All this in the face of the author's fine declaration on page 65: "In the spiritual realm the Bible teaches that man's will is in bondage since the fall of Adam, . . . that in spiritual matters man is 'dead in trespasses and sins.'"

**History of the Reformation of the Sixteenth Century.** By *J. H. Merle D'Aubigné, D. D.*, president of the Theological School of Geneva and Vice-President of the *Société Evangelique*. Translated by *H. White, B. A., M. A., Ph. D.* Five volumes,  $7\frac{1}{4} \times 5$ . About 500 pages each volume. Price, \$7.50 per set. (Published jointly by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., and the American Tract Society, New York.) Order through Concordia Publishing House, St. Louis, Mo.

The publishers here offer a new edition of the well-known *History of the Reformation* by D'Aubigné, which has been popular among Protestants for almost three quarters of a century. The publishers state: "D'Aubigné's great merit is that he recognized the hand of God in human history and saw in the Reformation an attempt to revive Biblical Christianity and to restore the crown rights of the Christ of God. A work of such a nature we need in our days, in which writers often make too little of the spiritual and too much of the economic factors in history, while some call in question the wisdom and justice of the Reformation movement, which Rome still persists in branding as a revolt." While D'Aubigné's history naturally presents the Reformed view, it was written with great care and brings so much interesting detail that the reading never becomes tedious. For the benefit of those who are not acquainted with the work, the following *résumé* of each volume is given: I. The Rise of the Papacy. Earlier Efforts at Reform and the State of Europe before the Reformation. Luther's Youth, Conversion, and Early Labors. The Indulgences and the Theses. Luther before the Legate. II. The Leipsic Disputation. The Papal Bull. The Diet of Worms. The Swiss. III. First Reforms. Agitation, Reverses, and Progress. Divisions. The French. IV. The Protest and the Conference. The Augsburg Confession. Switzerland. V. England before the Reformation. The Revival of the Church. The English New Testament and the Court of Rome. The Two Divorces. W. G. P.

**Revelation in the Light of History and Experience.** By *Herman Mackensen*. 208 pages,  $7\frac{1}{2} \times 5$ . Price, \$2.00. (The Stratford Co., Boston, Mass.) Order through Concordia Publishing House, St. Louis, Mo.

This book, as its title-page indicates, is "an effort to think straight." It is dedicated "to all modern believers in a personal God." "In the opinion of the author the logical approach to the subject of revelation, from the point of view of the investigator, is not to start with a book, but to start with man. Does human nature, do the personal and social problems arising out of human nature demand revelation? And if so, what results would we be justified in expecting of revelation? With this question Part I of this book occupies itself," i. e., "Revelation from the Angle of Logic." In Part II the author then takes up a detailed analysis of the "Religion of Israel." "The purpose of this analysis is to determine whether the religion of Israel exhibits unmistakably the earmarks of revelation, or whether its origin, its development, its conceptions of God and righteousness, and its achievements as a spiritual and moral force can be satisfactorily explained on some other basis. For this we consider to be the ultimate issue: If they can be thus explained, revelation is excluded; if not, even the



skeptic is compelled to admit at least the possibility of revelation." We heartily recommend this book to our pastors. The reader may not agree with every single statement of the book, but he will be stimulated by it and benefited.

W. G. P.

**Did Paul Know of the Virgin Birth?** By *Bishop R. J. Cooke*. 149 pages. Price, \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

In this interesting and well-written book the author endeavors to supply the answer to the question: "Why was Paul silent on the Virgin Birth, although his connection with Luke was so intimate?" The principal ideas which he develops are: that Paul knew of the Virgin Birth; that the historical facts of Christ's life were the basis of his preaching; that the early churches were established, not by written gospels, but by oral teachings; that Paul was a missionary, whose mind was occupied with the great theologies, such as sin, atonement, world-redemption; that the prevalence of fables made it necessary for the apostle to be cautious in his teachings; that the prevailing immorality of the heathen world may have induced the apostle not to go into detail, etc. Nevertheless, he says: "Paul himself has not spoken," and he admits that his reasons are based upon conjecture. Withal, this volume offers a very interesting discussion of a very vital topic.

MUELLER.

**Briefe aus dem Bolschewikengefaengnis.** Von *Erhard Doeblen*. 139 pages,  $5\frac{1}{2} \times 7\frac{1}{2}$ . Price, 75 cts. (C. Bertelsmann, Guetersloh.)

No one can read these letters of Pastor E. Doeblen, pastor primarius of the St. Jacobi Church at Riga, one of the heroic Lutheran ministers who were shot by the Bolsheviks when during the late war the Germans captured the city, without being deeply moved. Addressed to his wife, they breathe the profound love of a faithful husband towards his saddened wife and reveal that Christian fortitude which flows from true faith in Christ. An account of the author's death is given by the widow, who did not survive her murdered husband very long. The letters, which appear in a new edition, are published by the author's mother and are an invaluable contribution to the history of the Lutheran Church during the troubled days of the late war and the revolution in that country. Pictures of the martyred pastor and his devoted wife have been added and increase the reader's interest in the book.

MUELLER.

**A Faith for the New Generation.** By *James Gordon Gilkey, M. A., D. D.* 159 pages. Price, \$1.75.

This book attempts to outline a new formula and creed for those of our present generation whose religious sentiments are still centered in Jesus Christ. In reverent language the author sets forth the main lessons which, according to his opinion, the world owes to the Redeemer. His theology, however, is not the orthodox faith of traditional Christendom, but a subtle Ritschlianism, which omits the essential deity of Christ and His vicarious atonement. The believing Christian, whose whole hope is centered in the "blood of the Lamb of God, shed for the sins of the world," rises in revolt against the "faith for the new generation" which is here offered to the reading public. Our age needs no "new faith," but a clear and undaunted confession of "Christ and Him crucified."

MUELLER.





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# The Book of Job.

Its Significance to Ministers and Church-Members.

By L. FUERBRINGER, D. D.

It affords the publishers a distinct pleasure to issue in book form this excellent treatise of Prof. L. Fuerbringer, D. D., which he read at the 1921 convention of the California and Nevada District of our Synod. The esteemed author has made a deep and most profitable study of the Book of Job, than which no other book of the Old Testament canon offers greater difficulties to the exegete: and he has admirably succeeded in solving the problems which it presents and evolving the God-given answer to the question, so puzzling to many a child of God, that great question which forms the subject of this sublime inspired epic, Why must a child of God suffer so much in this world? Throughout the book he demonstrates to the observant reader that many practical lessons may and should be drawn from the Book of Job, not only by the theologian, but also by the layman; not only by such as are being tried in the furnace of affliction, but none the less by those who come in contact with such suffering brethren and sisters; particularly, however, by the stewards of the mysteries of God, who have received the divine charge "to comfort them which are in any trouble." The subject at hand is treated so masterfully, and there is such a wealth of divine thoughts, the fruit of painstaking searching in the sacred Volume, that the book, though readily understood, even by the average Christian, already at the first reading, will nevertheless bear frequent rereading. It is a book of extraordinary practical value.

Originally written in German, this treatise has been ably done into English by the Rev. E. H. Paar.

The volume measures  $5\frac{1}{4} \times 7\frac{5}{8}$ . Its 77 pages are neatly bound in stiff boards, covered with silk pattern cloth. Price, 85 cts.

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